Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, JULY 26, 1828. NO. 30.

POETRY.

THE SABBATH.

Sweet Sabbath morn! from childhood's dimpled prime,
I've loved to hail thy calm-renewing time:
Soft steal thy bells upon the pensive mind,
In mingling murmurs floating on the wind,
Telling of friends and times long wing'd away,
And blissful hopes, harmonious with the day.

On thy still dawn, while holy music peals,
And far around the ling'ring echo steals,
What heart communes not with the day's repose,
And, lapp'd in angel dreams, forgets its woes?
Who, in His temple, gives to God a prayer,
Nor feels the majesty of heaven is there?
The sacred stillness of the vaulted pile,
Where gather'd hearts their homage breathe awhile;
The mingled burst of penitential sighs,
The choral anthem pealing to the skies,
Exalt the soul to energies sublime,
Chain the wild thought, and solemnize the time.

Emblem of Peace! upon the village plain,
Thou dawn'st a blessing to the toil-worn swain;
Soon as thy smiles upon the upland play,
His bosom gladdens with the bright'ning day;
Humble and happy, to his lot resign'd,
He owns the inward sabbath of the mind.

And when, with bending knee and sainted tone,
His vows are breathed unto Jehovah's throne,
Serene the thoughts that o'er his bosom steal,
When homeward winding for the Sabbath meal:
There shall kind Plenty wear her sweetest smiles;
There shall his rosy children play their wiles;
And there the meek-ey'd mother muse and joy,
And court with frequent kiss her infant boy.
At noon, a ramble round the burial-ground,
A moral tear on some lamented mound,
Or breezy walk along the green expanse,
Where summer beauty charms the ling'ring glance,—
These are the wonted blessings of the day,
That all his weekly toils and woes repay:
And when ærial Night hath veil'd the view,
And star-gleams twinkle on the meadow dew,
Some elder boy beside his father's knee,
Shall stand and read the Holy History;
Or peaceful prayer, or chanted hymn shall close
The hour that wooes him to a sweet repose.' *Pollock.*

NOTICES OF RECENT PUBLICATIONS

For the Christian Register.

A Sermon delivered at the ordination of the Rev. W. P. Lunt as pastor of the Second Congregational Unitarian Society, in the city of New-York, June 19, 1828, by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston.

We do not consider this one of the author's best productions. In our judgment he erred in choosing so extensive a subject, which obliged him, if he paid proper regard to time, to touch it lightly even, on a few prominent points. It seems to us that on no occasion is it more clearly the preacher's interest, we would even say, his duty, to confine himself to the illustration of a single topic, than at an ordination. The amount of other exercises impose, on him brevity; if therefore he take some general theme, he cannot do it justice, and though the audience may be pleased, it will be remarkable if they are either much instructed or impressed. Mr. Greenwood has perhaps done all that he could with his subject under such circumstances. His text, taken from Revelations xxi. 1. "*And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away*" introduces a sketch of the effects of Christianity, first, on the general state of the world, and secondly, on private life. The prophecy of the apocalyptic seer he regards as having been accomplished, when the religion of Christ substituted in the place of a heaven of man's fancies and frailties and an earth of his desperate and unblushing crimes," the culture of personal and social virtue and the hopes of a spiritual faith. It is obvious that in the sermon the effects of Christianity on the general state of the world, could be only sketched." These effects Mr. Greenwood remarks have been great, either 'for better or for worse;' the change wrought in the heathen world by its preaching, the crusades, and the reformation are illustrations of this truth. Has the influence of Christianity been beneficial? The presumption furnished by the character of the religion is that it has. But particular facts may seem to establish the contrary opinion; such are the existence of debasing superstitions under the Christian name, and the countenance given to religious persecution, the origin of which has sometimes been traced to Christianity. To the former charge Mr. G. replies, that heathen superstition perpetuated itself under Christian forms, but belonged not to the new religion; and to the latter, by showing that heathenism was intolerant, and that Christianity in its nature and operation is corrective of this as well as of other evils. Two reforms which it is now effecting are noticed as indications of this power, 'the abolition of slavery and the abolition of war.' "Let it not be said that there is no express precept in the Christian code against slavery or against war. There is more than an express precept against them; there is its whole spirit and purpose, its whole temper and influence."

In speaking of the "influence of Christianity over private morals and domestic life, three of its characteristics are noticed; its strict morality; its peaceful and gentle spirit; and its sublime faith." Under the last of these topics a single doctrine only is specified, the doctrine of a future life. We extract from this part of the discourse the following paragraph.

On the domestic character, the influences, of the heathen belief, if of any, must have been of the most chilling and depressing kind. No light broke into the dwelling of a lowly family from a better world. They sat together in the shadow of death; belonging to earth, and perishing on earth. Brothers and sisters were kindred clay, and nothing more. The child was to its mother but as the frail vine which clambered round her door; and when death called the one from her embrace, and winter nipped the other at its root, she no more hoped that the one would again bless her sight, than that the other would again shade her window with its blossom. There was an Elysium, the priests and poets said—but not for her—not for anything that belonged to her; the green land had 'no home for the fair creature from her bosom gone.' She cherished its ashes in an urn, perhaps; and a meet emblem and sign it was of the fate of the innocent one; a meet emblem of dissolution and death, of grief that could not be comforted—of anything but hope, and faith, and heaven.

Let us now visit a christian family. They have heard more joyful tidings. Their choicest treasure, and often their only treasure, is a volume which at once teaches their duty, and offers their reward; which forms, as they read it reverently together, a centre, round which are gathered undying thoughts, unfading hopes, affections that cannot perish. They have commenced together an eternal life. They are joined in an union which, though interrupted, is never to be dissolved. They see on each other's foreheads the bright seal of God and the Lamb, stamping them as coheirs of immortality.—For them Death lays aside his deadliest dart—that which bears the word ETERNAL on its shaft, for it cannot pierce their shield of faith. When husband and wife, brother and sister part on earth, it is with the promise of an early meeting. And though the christian mother may go out to weep natural tears on the grave of her child, her knees will not have long pressed its sod, ere she will hear, as Mary did, the angel voice of comfort, 'He is not here, but is risen.'

We have marked for quotation these remarks on the 'gentle spirit of Christianity.'

The mild influences of Christianity are to be observed all abroad; in house after house, in heart after heart. Men who love peace and promote it, are not so generally despised as they once used to be. The quiet, unobtrusive virtues are more respected and loved; and men begin to think that enmity and revenge are no virtues. This has come to pass gradually and slowly.—The gospel has been read for ages to fierce audiences, by fierce priests; and mail-clad bosoms have beat in the sanctuary as wildly as in the field. But convert has dropped in after convert, strength has been added to strength, and light to light, and a new class have risen up and demaded their proper place and their due consideration; not with an arrogant demand, but with the appeal of their lives and examples. I mean the class of those, who, neither admiring, envying, nor coveting worldly glory, pass through life in the exercise of the humble and charitable virtues, doing all the good in their sphere, and looking for another reward than the praise of men. I call them a new class.—Formerly there was no such class. Men like those who now compose it, would have been termed ignoble and timid souls, and would have been thrown by, among the refuse of society. None were counted but those who had swords snd armor on. It is not so now. Peace has more votaries, and they are of more reputation. The trumpet cannot now make so many madmen by its fierce breath as it could then. There are men who can hear it unmoved—brave men too, and honorable. The work of destruction and death is not regarded as the great object of life. The meek and lowly are coming in at length to their inheritance, the earth—the new earth, for the old one has passed away.

We also copy the following sentences from an earlier part of the discourse.

I have spoken of the disappearance of pagan forms of superstition; but I am reminded that Christianity had its superstitions, too, dark, debasing, monstrous; and what account, I am asked, is to be given of these? This very simple one, that these christian superstitions, as they are called, were the old superstitions themselves, under another form. They belonged not to Christiakity; they possessed nothing in common with its spirit; they drew no authority from its rules; they borrowed no countenance from its author. They were its corruptions. They were the errors, and delusions, and weaknesses, which were brought into it, and upon it by the floods of converts who poured in from the obsolete and vacated religions of the earth. They were unable to perceive and appreciate at once, its simplicity and purity. It presented modes of thinking and feeling, to which there was but little that was correspondent in their previous habits, and to which they could not suddenly and entirely accommodate themselves. What, therefore, have been called christian superstitions, were, in reality, the cleaving remnants of pagan superstitions. It was not to be expected, from the nature of the human mind, and the constant laws of its advancement, that these remains were to be instantaneously and thoroughly uprooted; but it was, on the other hand, to be expected, from the real nature of Christianity, that they should, by the unseen and ceaseless operations of its spirit, be gradually undermined and ruined. And thus it has been. The progress of the religion of Christ, from the first age to the present hour, has been the progress of light surrounded and struggling with darkness; the progress of a power of holiness and spiritual life and majesty, contending and compelled to contend with the powers of evil, ignorance, and death.—The abuses of Christianity have been exposed and corrected by a reference to Christianity itself, to its written code, to its clear and fundamental principles.

One more extract is all that we shall offer; it contains a fine tribute to our religion.

Nor let me be thought to disparage reason. I disparage her not, when I say that she halts behind God's word, and beats the path where Christianity had preceded her. What better proof of this can there be, than that she is, from time to time, approving and confirming the decisions, which Christianity uttered almost two thousand years ago?—We talk of the march of the intellect, and the rapid strides of moral improvement; but the truth is, that when the mind of man has strode its farthest, and executed its boldest step, it is only to find that there, in the very spot, has Christianity been before it.

The Charge by Rev. Mr. Frothingham is occupied chiefly by remarks on the minister's duty as a preacher. They are valuable. "What is already well understood," says Mr. F. "we may be sure it is the most important to understand. The most common things are the best things, in the spiritual as well as in the natural world. Men most need to be reminded of what they know, to be affected by what they believe, to be influenced by what they profess. There is more knowledge than obedience, more speculation than faith, and more faith than charity." The Right Hand of Fellowship and Address to the Society by Rev. William Ware, contain affectionate salutations and profitable exhortations.

Unus.

DOCTRINAL.

Unitarian Christianity free from Objectionable Extremes.

The above is the title of a Discourse delivered by Rev. Mr. Gilman, of Charleston, S. C. at the dedication of the Unitarian Church in Augusta, Geo. The topic, we believe, has never before been discussed. The argument is original and forcible. The following extract will give our readers some idea of the power and skill with which it is managed.

The particular propositions that I shall labor to prove by a variety of compressed arguments, are these: That Unitarian Christianity, as a system of religion and morals, is perfectly free from every doctrinal extravagance, every practical excess, and every formidable difficulty with which other systems of opinion are chargeable: That it preserves the midway path between opposite, offensive, and dangerous extremes: And that, when faithfully carried into effect, its tendencies are more beneficial to the whole present and future condition of man, than those of any other system. To all these results, the entire series of arguments which I shall adduce, will, I apprehend, infallibly lead. As we pursue the main thread, however, occasion will arise to present subordinate recommendations, to remove objections, to refute different charges, and to correct some prevalent mistakes with respect to the system under discussion.

In the first place, then, Unitarian Christianity avoids every objectionable extreme in *doctrine*. It is infinitely removed from Atheism on the one side, since the very basis of our whole system, and the fact from which it derives its name, is, that there is One Living and True God. It is equally removed, on the other side, from Polytheism, or from any of those forms of belief; which as far as language has any meaning, imply the existence of two, or three, or more distinct, supreme, and independent Gods. Certain it is, that these forms of belief, whatever may have been the intention of their original framers, have been in all ages, by many of the wisest, ablest, and best men who have ever lived, understood as palpably involving the monstrous extravagance in question. I quote, as a passing instance, a proposition, with which you are probably familiar, from the Athanasian Creed. "The Father is God; the Son is God; and the Holy Ghost is God; and yet there are not three Gods, but one God." As to the truth or falsehood, the absurdity of reasonableness of the proposition itself, I am not now to argue. I only say that it is an extreme, a *violent* extreme in the history of human opinions; just as Atheism is the *opposite* violent extreme; and that *between* these two points, at both of which reason confessedly shrinks aghast, and piety herself is bewildered, stands the foundation doctrine of Unitarian Christianity, the terms of which can never be mistaken, that there is but One Mind, One Spirit One creating, presiding, redeeming, and sanctifying Energy involved in the being of a God.

Let us next examine our system in reference to certain kindred doctrinal extremes in a different quarter of contemplation. One of the extremes to which I allude, is *Deism*, between which and Unitarianism there is also an immeasurable distance. The Deist rejects a revelation, denies the truth of the Bible, and considers God as sitting apart from all concern in the moral creatures whom he has formed.* The Unitarian, on the contrary, embraces a revelation with his whole heart, believes devoutly in the truth of the Bible, adores a superintending Providence, relies on the efficacy of prayer, acknowledges his immediate responsibleness to his Creator, and adopts the sanctions of a future state of retribution. But he vibrates not over to what he esteems the opposite point of the arch, viz. that revelation and reason are at variance. He rejects with abhorrence the idea, that revealed truths are not to be scrutinized with all the powers of the mind, nor any attempts made to comprehend them. On the contrary, he thinks that we ought and that we can understand revealed truths, precisely because they *are* revealed; otherwise their object would be manifestly frustrated, and the Deity would appear to be trifling with his creatures. He apprehends that on this, as on most other subjects, extremes will be seen closely to meet, and that the difference will not be found very wide between no revelation at all, and a revelation which we must not hope to comprehend. Accordingly, he *here* also still preserves his safe and favorite midway path. He receives a revelation with reverence; but the language in which that revelation is couched he submits to the test of reason, for he has no other test whereto he may submit it. He disclaims, from his heart, the slanderous charge so widely and industriously circulated, of setting reason above revelation; for if he is true to his own principles, he would ever, with the greatest alacrity, subject all his mental faculties without exception to what God, or any of his authorized Messengers, has clearly spoken.

Perhaps I might not here notice the systems of *Judaism and Mahometanism*, were it not that we are sometimes taunted with the charge of leaning towards them, until the popular mind has been imbued with a vague notion of its being the case, and did they not also furnish striking illustrations of my position, that Unitarianism keeps the happy line between violent and antagonist extremes. The Jewish doctrine is, that the long promised Messiah has never yet been sent; the Unitarian's belief is, that he *did* appear in the person of Jesus Christ. The former represents the character of the Messiah, whoever he may be, as that of a national deliverer, a military conqueror, the possessor, in short, of resistless physical power. The latter regards his glory as official and moral, rather than personal and physical, reveres him as the spiritual sovereign of mankind, and, from the moment the age of miracles had ceased, invests his kingdom with spiritual triumphs alone. That in our views of the *nature* of the Deity we coincide and sympathize with the children of Abraham, we are not ashamed to avow. For do we not hold in our hands the Hebrew Scriptures? Shall we be ashamed of worshipping the same God whom Moses, and David, and Isaiah adored? Be it observed, too, that if our belief of the Unity of God allies us in any manner with the Jews, yet a belief in the Trinity would involve us in an alliance still less to be desired. Traces of the latter doctrine have been discovered among the religious systems of the Hindoos, and in the visions of the Platonists, a sect of heathen philosophers in Egypt.

Let us next take Mahometanism. The Unitarian is so much of a Mahometan as to believe that Mahomet was either a madman, a fool, or an impostor; he believes that the Koran owes its best parts to the Christian Scriptures; he believes that Mahometanism is a religion of war; that its converts are made by the sword; that the moment it ceases to be upheld by political power, it must fall; and he rejoices as devoutly as his fellow Christians at every new dilapidation of the Mahometan power. On the other hand, he believes that his own religion or that of Christ, is a religion of peace, and that it must prevail just in proportion as the passions are subdued, just in proportion as men love one another, and as the arts of sound reasoning, sincere persuasion and holy living are exercised and improved. But if he glories in being thus at so wide a distance from Judaism and Mahometanism, which in all that respects the character and person of Christ, occupy one quarter of the compass, he also glories in being at the same distance from what he esteems equal errors in the other. He does not, he cannot admit, that the Agent, the Messenger, the Instrument, the Son, the Messiah of God, is either that great Being himself, or equal to him, or independant of him. And his rejection of this proposition arises, not only from its violating the ordinary uses of all language whether literal or figurative, not only from its being inconsistent with the Unity of the Godhead, not only from its incapability of being even conceived by the human mind, but also from the explicit and undoubted declarations of Jesus Christ himself, who assures us that the Father is greater than himself, and that the doctrine he delivered was not his, or did not originate in his own mind, but from him who sent him.

And here we are led to another double comparison on doctrinal points, equally favorable to the Unitarian. While he does not, on the one hand, so far contradict the professions of Jesus himself, as to *deify* him, so he is equally remote, on the other hand, from embracing what is meant in the very common charge about reducing the Saviour to the level of a *mere man*. This charge implies, not only on the face of it, but in the odium it is intended to excite, that Unitarians view the Saviour as no higher a personage than Socrates, or any human teacher—having no peculiar or mysterious connexion with the Deity—but placed in every thing, except merely accidental circumstanees, on a level with the other sons of Adam. The charge is as unfounded as the others. We do believe, that the Deity, in his adorable counsels, from all eternity, invested Jesus with a glory peculiarly his own; that he bestowed on him a character of inimitable perfection; that he appointed him to a destiny and a dignity of infinite and unrivalled excellence. Our opponents, when they animadvert on our views of this subject, sink out of sight the unlimited *exaltation** which Unitarians believe was conferred on Christ by his Father. Respecting the actual existence of a human nature in Christ, both parties agree. No practice is a more favorite one with Trinitarians than to say, that Jesus delivered several of his doctrines in his *human nature*; that he uttered some things as God, and some things as man. Of course they must mean as *mere man*, in the strictest sense of the term, and is not this the very extravagance with which they would reproach *us*, and which I have just now, as I trust, wiped away from our escutcheon? And thus which party leaves unimpared the real glory of the Saviour?

But what is the essential point, the real heart of the *difference* which separates the two parties? It is this. Unitarians believe that the Father and the Son are intimately connected. Trinitarians maintain that the two Beings are in some way mysteriously identified. *They* imagine that one person had at the same time a divine and a human nature. *We* believe that the divine nature *filled* the human with its unspeakable effluences. The doctrine of Trinitarians is equivalent to asserting that a single object can at the same moment possess the nature of fire and water. The doctrine of Unitarians is but analogous to the assertion that the heat of fire may *pervade* and become intimately *mingled* with the water. Thus we avoid the inadmissible extreme just mentioned, with which our opponents are chargeable; and also the opposite extreme, which they so mistakenly ascribe to us, of reducing, as it were, the water to a mere mass of Ice.

That you may perfectly understand our mutual opinions on this point, I will further try to explain the matter by a clear and familiar illustration. Suppose some rich, powerful, and benevolent friend should make you a present of a golden cup. If the vessel contained nothing, I allow that it would be a "*mere*" *golden cup*. But suppose that your friend had *filled* that cup with some infinitely precious cordial, some elixir of immortal life, which you could obtain from no other quarter in existence. Would it *then* be right to say that he had given you a *mere cup?* Now I frankly assure you that Unitarians regard the Saviour not as the mere golden cup, not as a mere man, but as that cup filled with the precious elixir of life; and in this point of view they greatefully receive him from the hand of God, invested with divine authority, filled with heavenly wisdom, and laden with eternal blessings to mankind. But what do our Trinitarian brethren insist upon? They say, your cup is worth nothing, and all that it contains is worth nothing, because it is not *equal* to the friend who gives it, and because it does not possess his nature! If this be not an unwarrantable *extreme* in doctrine, I know not what is; but it certainly is an extreme of which Unitarians are not guilty.

* This is not perhaps universally true. I think there are some, but very few Deists, who believe in a superintending Providence, in the efficacy of prayer, and in a future state; all which are reflected lights, evidently caught from Christianity.

* God hath highly *exalted* him—*St. Paul.*

Divine Influences.

Unitarians in general believe that the Supreme God, or the Father, communicates in various ways, the happiest *influences* to the human mind Now this is a clear, simple, powerful, and delightful doctrine.—But on one side of us we see a large class of men who deny that there are any influences at all communicated by the Deity to the mind; and on the other side, a large class who declare that these influences are a person, the third person of the Trinity, and not only that, but a person equal to the Father who sends him! And they bitterly condemn

us, not because we deny or undervalue the influences themselves, for we allow them in all their reality, fulness, and power, but simply because we do not regard them as an eternal and separate person, and worship the influences along with the God who sends them!

GILMAN.

CHRISTIAN REGISTER.

BOSTON, JULY 26, 1828.

UNITARIANISM IN BOSTON.

Having, in two previous numbers, furnished for our readers a brief sketch of the developement of Unitarian Christianity in this city, and of the present condition of Orthodoxy, we shall conclude the subject by a rapid view of the increase and actual state of Unitarianism among us.

1. There are now in this city fourteen Unitarian societies. Their names, situation, and the names of their ministers are as follows:—

1. First Church, Chauncey Place, Rev. NATHANIEL LANGDON FROTHINGHAM.
2. Second Church, Old North, Hanover-street, Rev. HENRY WARE.
3. King's Chapel, School-street, Rev. JAMES FREEMAN, D. D. and Rev. FRANCIS WILLIAM PITT GREENWOOD.
4. Church in Brattle-street, Rev. JOHN GORHAM PALFREY.
5. New North Church, Hanover-street, Rev. FRANCIS PARKMAN.
6. New South Church, on Church Green, Summer-street, Rev. ALEXANDER YOUNG.
7. Church in Berry-street, Rev. WILLIAM ELLERY CHANNING, D. D. and Rev. EZRA STILES GANNETT.
8. Church in Hollis-street, Rev. JOHN PIERPONT.
9. West Church, Lynde-street, Rev. CHARLES LOWELL, D. D.
10. Twelfth Congregational Church, Chambers-street, Rev. SAMUEL BARRETT.
11. Church in Purchase-street, Rev. GEORGE RIPLEY.
12. South Congregational Church, Washington-street, Rev. MELLISH IRVING MOTTE.
13. First Congregational Church at South Boston, Rev. LEMUEL CAPEN.
14. Christian Society, Sea-street, Rev. JOSEPH BADGER.

The nine first churches on this list were originally Trinitarian, but by the aid of scripture light, were led in the course of time to embrace the glorious truths of Unitarian Christianity. No. 3, King's Chapel, was formerly an Episcopal church, using the liturgy of the Church of England. It has now a liturgy more conformable to the language of scripture, and of course excludes all mention of the doctrine of the Trinity. The remaining eight were among the nine old Congregational churches. One of the nine, the Old South, remains Orthodox; the other eight have abjured the Athanasian and Calvinistic creeds, and embraced a simpler and milder faith.

The three next churches, Nos. 10, 11 and 12, have been erected, and societies gathered within the three last years. Their erection was demanded by the rapid progress of Unitarian sentiments in this city. The old churches were crowded. Pews in them were obtained with difficulty, and some of them were literally overflowing. It will be recollected too that this was the case in churches where the galleries are all occupied, and regarded as the most eligible seats. This is the fact in almost all the Unitarian churches in this city. Some of the most wealthy and respectable members of our societies are seen occupying the pews in the gallery, and this too from preference as well as from a commendable principle. It will be remembered likewise that within twenty-four years six of these churches have been rebuilt and enlarged, so as to accommodate a much greater number of worshippers than formerly. No. 1 was rebuilt in 1808; No. 5 in 1804; No. 6 in 1817; No. 7 in 1809; No. 8 in 1811; and No. 9 in 1806. Within the same period Nos. 1, 3 and 4 have been repaired, and many additional pews erected. The consequence is that we may say with confidence that the number of persons attending these nine old Unitarian churches has been *doubled* within twenty-four years.

In consequence of the great overflow at the West church, No. 9, which comprised 350 families, in the year 1824 the Twelfth Congregational Church, No. 10, was erected. The pews were sold immediately, and not only defrayed the expenses of the building, but left a handsome surplus for other purposes. A large and respectable society was immediately gathered. Many whole families deserted Orthodox churches, Park-street and the Old South, to join it, and it is now one of the most flourishing congregations in the city.

The success which attended the erection of this church encouraged the friends of Unitarianism to proceed and build another the next year in Purchase-street, No. 11. Notwithstanding the badness of its locality, being on the verge of the water, and in the vicinity of three other Unitarian churches, it has succeeded beyond all expectation. The pews are mostly occupied, and a very considerable proportion of them by persons and families who have left Orthodox societies, the Old South and Essex-street, because they could no longer listen to the unscriptural and revolting doctrines which are there preached. The society in Purchase-street is now one of the most prosperous in the city.

During the past year, a third new church has been added to the Unitarian cause, the South Congregational Church, No. 12. Although another Orthodox church has been erected in that quarter within the same period, yet the new Unitarian church has rather been aided than obstructed by the efforts of its neighbor. A large number of the pews has been already sold to *actual* purchasers who worship there, and a regular society of more than 100 families was immediately gathered. This church likewise numbers among its members deserters from the Orthodox societies. In the course of a year we doubt not that every pew will be occupied.

The Christian Society, No. 14, has within a year or two built a commodious brick church at the corner of Summer and Sea-streets, and we are glad to learn is increasing in strength and numbers.

In the above account it will be seen that we have made no mention of the new church erected within the last year at Lechmere Point. We do not enumerate this flourishing society because, although in the immediate vicinity, it is not within the actual limits of the city.

Nor have we taken into the account the two large and flourishing societies of Universalists who embrace the doctrine of the simple, undivided Unity of God. Although they differ from us on the subject of a future retribution, yet they agree with us in maintaining the Unity and paternal character of Jehovah, and in asserting the principles of religious liberty.

In a previous number we alluded to the report so industriously circulated at a distance, that vast numbers were leaving the Unitarian societies, and going to the new Orthodox churches. We happen to know something on this subject. We admit that some individuals and some families have done so, and this fluctuation is natural and ought to be expected among so large a population. But we venture to say that where there has been *one* instance of this kind, there have been *two* of an opposite nature. Where one individual or one family has quitted a Unitarian and joined an Orthodox society—two at least have deserted the Orthodox and united themselves with Unitarian churches. We know of some Unitarian churches from which not an individual has left to go over to the Orthodox, but to which many whole families have recently acceded from Orthodox societies. The fact is that the Orthodox trumpet all their accessions, and their paucity enables them to do this. The converts to Unitarianism, on the other hand, are so numerous, that we could hardly enumerate them all, were we desirous of making a boast of them.

2. A second circumstance which evinces the growth and increasing influence of Unitarianism in this city, is the rapid and extensive establishment of Sabbath schools by individuals attached to Unitarian societies. A few years ago, there was no such thing in Boston as a Unitarian Sabbath school. This important instrument of good, this powerful engine of influence, was wielded entirely by Orthodox hands, and wielded too for sectarian and party purposes. The lessons, catechisms, story-books, were all designed to implant in the susceptible and undiscerning mind of childhood the dogmas of the Athanasian heresiarch and the Calvinistic creed.

No sooner was this design perceived, than the Unitarian part of the community felt it to be their duty to preserve the minds of their children from the contamination of such sentiments, and to imbue the young people under their control with more amiable, rational and scriptural views of religion. Accordingly in the course of two or three years large and respectable Sabbath schools have been established by Unitarians in various parts of the city. Several of these are Parish schools, under the immediate guidance of the Pastors of the several churches with which they are connected. Others are more general in their plan, receiving children from all quarters, and managed by a Superintendent and teachers from various societies. These schools have been of incalculable advantage to the cause of religious truth as well as of piety and holiness. The teachers being necessarily led to investigate, have become well-informed and well-grounded in the great and glorious truths of Christianity, and have imparted them in their purity and power to the understandings of their delighted pupils. The next generation of Unitarians will not have to unlearn the perplexing and pernicious tenets of the Westminster Catechism.

3. Another instrument and evidence of the increase of Unitarianism among us is the general diffusion of religious Tracts, particularly those published by the American Unitarian Association. In many of our societies there are Auxiliary Associations, consisting of from 50 to 100 members, who receive each a copy of every tract, which quickly finds its way to the family, and is there eagerly read and pondered. Next to the Bible, perhaps nothing has done so much to plant and confirm Unitarian sentiments in the minds of the people in this city, as the perusal of these excellent tracts. It is well known that the Trinitarian and Calvinistic controversy is seldom introduced into the pulpits of the metropolis. The discourses of the Unitarian clergy here, as elsewhere, are devotional and practical, rather than dogmatical. These tracts have accordingly taken the place of the doctrinal and polemical harangues which are perpetually reiterated by the Orthodox clergy from their pulpits. Our people go to church to worship, and to have their hearts made better, and their good principles confirmed. Their views of religious truth they derive from their Bibles, aided in their researches by these valuable abridgements and compendiums of scriptural doctrine. The result has been that the intelligence of the Unitarian body in Boston has kept pace with its numerical increase. Our people are vastly better acquainted with the grounds of their belief. They are not startled or puzzled by the proof-texts or sophistries of ingenious adversaries, but can readily appeal to the law and to the testimony, and are able to "give an answer to every one that asketh them a reason of the hope that is in them."

4. Another evidence of the increased zeal and strength of Unitarians in this city is the establishment of the 'Unitarian Book and Pamphlet Society.' A year has not yet elapsed since its formation and already it enrols among its members the most active and respectable young men in the city. In less than a year it has been the instrument of distributing thousands of tracts in all parts of the United States. Its operations are already extensive, and are daily increasing. It is a valuable auxiliary to the American Unitarian Association, and has done more than any other body of men to diffuse through the land the truths of Unitarian Christianity. May its zeal be increased, its influence extended, and its operations blessed!

From the above statement our readers will understand that Unitarianism in this city was never in a more prosperous state, and never had brighter prospects than at the present moment. There is a zeal and activity among the friends of scripture truth never before equalled, and which it is truly delightful to witness. They are resolved that their labors shall not be wanting to help on the cause of truth and holiness and happiness. They are determined to increase their efforts for the diffusion of Unitarian Christianity, till it shall spread over the whole face of the land. They call upon their brethren in the country and at a distance, in the voice of solemn entreaty, to be up and doing; to be faithful to themselves, faithful to their country, faithful to their posterity. The cause is the cause of God, and if we but obey his injunction to "let our light shine before men," it will ultimately prevail. Let us not rest till our whole country is filled with the knowledge of the ONE living and true God; till all men shall admit that there is "One God and one mediator between God and men, the man Christ Jesus."

SPIRIT OF ORTHODOXY.

"*I will go forth, and I will be a lying spirit.*"

Such seems to be the virtual motto of the leading Orthodox periodicals in regard to the opinions and characters of Unitarian Christians. The principle now seems to be established and systematically acted upon, that no faith is to be kept with these heretics, and that any measures may justifiably be employed to check the rapid progress of their sentiments. It augurs ill of the truth and justice of a system, which is compelled to have recourse to trick and artifice to bolster itself up, and to employ misrepresentation and fiction to distort the doctrines and blacken the characters of its opponents.

We have often been compelled, in justice to ourselves, and in vindication of oppressed and insulted truth, to expose the fabrications and slanders of Orthodox prints. This part of our labors has always been an ungrateful one. It is, however, a salutary and a necessary one; and we trust that we shall never shrink from the duty, however disagreeable or difficult it may be. The cause of truth is the cause of God and of humanity; and there rests upon us no higher obligation than that of asserting and maintaining it against error and perversion and falsehood.

A few months since we had occasion to expose a fiction of the Boston Recorder, in reference to the circulation of Unitarian tracts. It was asserted in that paper that "Unitarian tracts are pretty freely distributed in some places; and where it is supposed that one would be unwelcome with an open declaration of its origin and character, it is sometimes *divested of its cover*, and presented in that form." In reply to this allegation, we stated the simple *fact*, that the Unitarian tracts *have no covers;* and thus exposed the falsehood of the charge, and silenced forever the base slanderer who forged it. The Editor of the Recorder maintained a very discreet silence on this subject; having neither the magnanimity to confess that he had given currency to a calumny, nor boldness enough to persist in his charge. By a plain statement of *facts* the story was utterly annihilated. We never witnessed a more complete prostration of an opponent, or a case to which the quotation could be more pertinently applied.

"*Mark how a plain tale shall put thee down!*"

The Boston Recorder, however, has again revived, and returned to its congenial occupation. In the paper for June 11th we find the following paragraph:—

Unitarianism in a Dram-Shop. A gentleman in this city called at a dram-shop a few Sabbaths since, with the hope of inducing the occupant to suspend his business on that sacred day. After some conversation, he presented him an appropriate Tract. It was a hopeless case: the man refused to close his shop, and in return for the gentleman's favor, handed him a Tract entitled "Unitarianism vindicated from the charge of not going far enough." *Query:* If Unitarianism is the religion of the Gospel, why is it so acceptable to men who live in the open violation of the laws of God and man?

The above purports to be taken from the New-York Observer, a paper of a similar stamp. Whether it was or was not copied from that Journal, is a minor concern. We hold the receiver to be as bad as the thief, the retailer of a slander as culpable as the inventor; and we therefore deliberately call upon the editors of the Observer and Recorder, as men of common honor and honesty, as men who make pretensions to veracity, to substantiate the fact here related, by stating names and dates and places. We should like to know the name and standing of the *gentleman* who reported the anecdote. Till we have some authority and evidence before us, we shall regard this tale as one of those convenient Orthodox fictions, like the tract story, which are hatched up whenever it is thought necessary to vilify the Unitarians. *Your proofs! Give us your proofs, Sirs!* It will then be time enough for us to ask whether the man who kept the dram-shop was an Orthodox professor of religion, a Unitarian, or a man devoid of all religious knowledge and principle. It will then be time enough to inquire how the tract came into the shop, and whether it was designedly dropt there by some Orthodox zealot to furnish the groundwork of this pious fraud.

JANE TAYLOR.

We have frequently heard in our intercourse with Orthodox people, the name of Jane Taylor mentioned, as an example of the efficacy of their doctrines and an advocate for their belief. Now although this agreeable writer and excellent woman retained the prejudices against Unitarian Christianity in which she had been educated, she was certainly, not a disciple of the school of Orthodoxy, which prevails in New England. It is manifestly unjust to claim her on the side of the Exclusive system, which makes the dogmas of Calvin the standard of truth. We believe that her pure mind would have shrunk from all sympathy with the leading partizans in our day among us, and we are justified in protesting against classing her with the popular sect, by such remarks as the following. They are from a letter, written by her in 1816.

"I would much rather, as I value my soul's safety, attend the preaching of an Arminian, than of a *high* Calvinist. I have heard a few of these preachers, and have seen and heard much of the effects of such doctrine among the common people. It is said to be just now a fast spreading evil among the evangelical clergy of the establishment: and it is spreading like a leprosy among the ignorant in all denominations. There is something so flattering, and imposing and *comfortable*, in the statements of preachers of their class and the evil is so much concealed, that it is no wonder the doctrine is eagerly embraced by those who wish for a cheap and indulgent way of getting to heaven."

In this passage, Jane Taylor agrees with the author of the admirable Tract, entitled "Smooth Preaching;" and the only way in which the statements of either can be evaded, is by the denial of the Orthodox, that they are Calvinists. This, we are aware may be done, when the absurdities of that system, are pressed home upon them; but, after all, is not their name, a great cause of their success? Would the leaders in their Zion, while they preach the doctrine of Arminius to the uninitiated, be willing to range themselves under his standard? Do they not gladly claim all the influence, which they can, as the followers of Calvin? And, if so, are they not responsible, for the spread of the "leprosy" among the people? Let them settle that as they can with their consciences; but let them not presume to plead the example of that respectable authoress, Jane Taylor, in their defence.

STATE OF AN ORTHODOX CHURCH PREVIOUS TO A REVIVAL.

If the following be a specimen of the general condition of Orthodox churches, we think they have reason to pray and labor for a revival, at least of *practical* religion. The acount is taken from the Report of the General Conference of Maine for the present year, recently published in the Christian Merror.

"For nearly a year preceding the month of March last, the church in Bangor had been laboring under trials peculiarly distressing. The state of religion was low, cases of discipline were almost constantly on hand; and some, "who once seemed to be pillars" in the church, were *excluded for scandalous offences.* The first Sabbath in March, the last case of dicipline having been disposed of the ordinance of the Supper was administered."

Mr. Partridge's Bequests. The late Mr. Patridge of whom we gave an Obituary notice, in our last paper, has made the following bequests, after suitable remembrances of relatives and friends: viz.

"To the Plymouth Bible Society, $200—To the Theological Institution at Cambridge, $2000—For the establishment of a High School in Duxbury $10,000—To the Congregational Society in Duxbury $10,000."

We give the following extract from a late letter of a judicious and obliging correspondent, as the hints at some common errors may be of use to readers as well as publishers.

"I am happy to remark, that the paper is truly interesting—much improved in matter and typography.—Do banish from your columns the words—*ameliorate*,—*amelioration*,—for meliorate,—melioration.—Every Latin scholar must know, on reflection, that the word is derived from the Latin, melior—the comparative of bonus,—and to prefix the *a*, totally reverses its meaning, as *a* prefixed is a privative—a negative, as, *a*nonymous.

I have also to ask that you take the liberty of correcting even manuscipts sent for publication when they quote scripture incorrectly. I have frequently noticed in the Register quoted as scripture,—"to whom God giveth the spirit *without measure*."—This is not scripture—and is not true—for God doth not give to Christ the Spirit infinitely; if so he is converted into the infinite God. The words are John iii. 34. "For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him." This is a very correct translation of the Greek and conveys an *infinitely* different idea, from that mentioned above."

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. REED,—

Passing a sabbath recently at Portsmouth, N. H. I enjoyed, through the kindness of the superintendent, an opportunity of visiting the South Parish Sunday School. This school, connected with Rev. Dr. Parker's Society, has long been distinguished for the just views developed in its management, and for the fidelity and success with which its teachers have laboured. It was a favorite institution of the lamented Haven, whose memory is still as fresh in the minds of his associates as when they first mourned for his premature death. The school was established in 1818, and since that time, 960 pupils have for different periods enjoyed its advantages. In the course of the last spring the number of scholars was found to have so increased, that a division of the school was necessary. A part of the teachers and children were formed into a separate, but an associate, school, and at the time of my visit I understood that the lists of both schools contained the names of 130 children. Eight of the teachers, four ladies and four gentlemen, entered the school as pupils and had been fitted by the instruction they there received to take charge of classes; the ability of the school to furnish the means of its own continuance was thus completely exhibited. I endeavoured to institute a comparison in my own mind between this school and those with which I am most familiar in Boston, and I thought I perceived some points in which this was superior, and others in which our schools possessed the advantage. I was particularly impressed by the cheerfulness and ease of the children. They seemed to be at home, to regard this as one of *their* pleasant hours, and to feel that they came to the school to be happy as well as to be taught. No restraint was imposed upon them except the natural one of the place and the presence of older persons. They were entirely at ease, but perfect order was preserved, and the business of the school went on as regularly as if it were moved by machinery,—yet with very little interference or direction from the superintendent. The confidence of the pupils in their teachers was also apparent. Each child was respectful, yet in his approach and address to the teacher evinced the feelings which he might have entertained towards an elder brother. It was plain, in short, that the first object to be attempted in a Sunday School, to awaken the love and interest of the children, was secured. There was less of oral teaching, and more

MR. ED

recitation than I hoped to find, but the superintendent told me that the teachers were expected to converse with their classes, and explain every part of their lessons. It was his custom to devote 15 minutes to what might be called a general lesson or exhortation to the whole school, which to my regret, was omitted on this day. The manner in which the superintendent's books were kept, pleased me. The name of each scholar, his or her age, and place of residence at the time of entering the school, with the parents name, are written in a large book, and space is left against each name for any remarks that may subseqnently occur. As they are distributed to the different classes, the name of the teacher is set against the name of the pupil. When a child enters the school, he is kept for a time under the superintendent's care, till it is determined to which class he will most *properly* belong. The principle of classification is not age, but capacity or fitness. Changes are made in classes as seldom as possible, and teachers are not transferred from one class to another. Each teacher has his class book and class papers, from which the superintendent prepares his general class book, and his quarterly reports. One feature of the system adopted here appears so excellent, and I was told had been so successful, that I venture to recommend it. It had been found difficult to secure the regular and punctual attendance of the children, at least during the first few months of their connexion with the school. To remedy this evil, each scholar not only receives a printed ticket numbered for each sabbath of the term, and containing a verse, which he must repeat at the opening of the school, but each scholar, whose tickets show at the end of the term that he has been regular in his attendance, is entitled to a reward. This reward is the same for every pupil and is some moral story. 150 of the "Two Birth days" were given at the end of the last term—26 tickets are proof of full attendance—20 or more tickets with sufficient excuses for absences will entitle a child to a reward, but no number less than 20. No child can receive a ticket for regular attendance who is not punctual. The superintendent informed me that this method had succeeded in bringing the children constantly and punctually to school. At the same time the common objection to rewards is avoided, as they are not assigned on the ground of merit, arising out of good behaviour or remarkable progress; but simply for attendance in the several classes. Rewards were formerly distributed in this school for attention, good lessons &c. but they have been laid aside, as rather hindering than aiding the objects of the school. One other rule I observed which I wish might be copied in our schools. No person is permitted to visit the school unless invited by a superintendent or an instructor. Some such rule seems almost necessary with us. The interest felt by parents and others, and a natural curiosity carry many persons every sabbath to our schools. The crowding of a room already full, where the air is often close and insalubrious, is the least evil. The attention of the children is distracted, the teachers are embarrassed, and harm is done without an adequate compensation. Complaint has been made at the number of visitors, particularly when a general lesson is expected, and as the teachers may refrain through delicacy from speaking, I will presume to remind the friends of Sunday Schools that their absence generally will manifest a more judicious kindness than their presence. If the above rule should be adopted, it would afford every facility to strangers, who really sought information on the subject, and might prevent the influx of those who without any other object than personal gratification inevitably attract the notice of the children to themselves.

I have said more than I intended. But the great inquiry that prevails respecting the best mode of conducting Sunday Schools, and the celebrity of the Portsmouth School furnish my apology.—If you think these lines worth inserting in the Register, they may be used in that way, and next week I will send you a copy of the "Regulations of the South Parish School, Portsmouth," which if they have never appeared in the Register, would be acceptable to many readers.

Yours &c.

S.

Savings Bank for Sailors.

For the Christian Register.

Mr. Editor,—

I have been pained as well as disgusted during the past fortnight, by the instances of excess and riot which I have witnessed, and of which I have heard, consequent upon the arrival at this port of the Constitution frigate, and the discharge of her crew, with the earnings of a long cruise in their pockets. A large proportion of sailors, particularly I believe those who have served on board men of war, are not in the habit of reserving any part of their wages, but spend as they go, trusting to fortune for a support when age or infirmity shall disqualify them for active life. The reckless indifference to the future which characterises this useful and necessary class of citizens is proverbial, and it contributes very much to bring them into habits of intemperance and excess. It has seemed to me therefore that some plan might be devised, the object of which should be to remedy this particular evil.

I would suggest therefore that a Sailor's Savings Bank, or a Sailor's Annuity office might be so arranged as to operate in some measure as a remedy, by presenting to the seaman a motive for husbanding his earnings, and a means of doing it to the best advantage. At present there is really very little inducement for him to lay by any part of his earnings. His occupation requires no capital, and there is nothing in connexion with it which calls for the outlay of more than a few months' wages. The remainder of them is therefore at his disposal, and there are few men with money in their pockets and without occupation, who will not spend it in some way. It is unnecessary to say, that under these circumstances we are more readily induced to a bad than a good use both of time and money.

Now if before the discharge and payment of every ship's crew, particularly ships of war, where the sum paid is often large, the offer were made to each individual, to have a part of his wages laid up for him,—either to purchase an annuity or to draw interest—no doubt a great many, particularly those who were entering the profession, would embrace the opportunity. Men who go to sea young, enter upon their occupation with the same views of life as other young men. They would wish to rise in the world, to secure a competence at least, or to become rich.—Now if this disposition were taken advantage of before habits are fixed, many might be saved from vice and ruin. If the sailor at the close of his first voyage were to leave himself with only money enough to meet his necessary expenses, it is clear the temptation to join in the lawless amusements of his companions would be taken away, and the inducement to enter upon his occupation again immediately would be much stronger. Every voyage would lessen the temptation, confirm the habit of persevering industry, and gradually, whilst the individual was becoming a man of comfortable substance, he would become a man of respectable character also.

This plan would induce a greater proportion of those who follow the seas, to become heads of families, and it is obvious that this circumstance would afford a new motive for providence, at the same time that it would diminish the disposition to excess and to the waste of the fruits of labour.

It will be objected that it would be impossible to induce sailors to fall into this plan; that such are their habits and prejudices that they would never agree to put out of their hands any part of their wages. This is no doubt a difficulty, and I should not be sanguine with regard to those whose characters are formed; but we may create good habits in the young, although we cannot eradicate bad ones from the old; and I should not even despair of occasionally bringing about a partial reformation among the latter.

Another objection is, that even could we lead sailors to lay up their money in this way, we could not prevent them from drawing for it, when they chose; and then under particular temptation they might squander in a few days the fruits of the toil of years. Such conditions might probably be made as to remove in part or entirely this difficulty, but even if it existed in full force, it would not be alone sufficient to prevent the good effects of the system.

I need not say how much a plan of this sort, if tolerably successful, might come indirectly in aid of those generous efforts which are making for the moral and religious improvement of seamen. The desire for accumulation merely, as such, is not, it is true, connected with any very elevated motives of action; but yet the habits of sobriety and of care for the future, which this motive produces, must be allowed to be a means of preparing the mind for being governed by higher considerations.

Some of our worthy citizens have rejoiced that the Constitution has been paid off at this port, on account of the money which is thus put into circulation. But for my own part, I consider it a matter of regret, and should rejoice if no ship were ever paid off in this place. Such are the scenes of riot and debauch which inevitably ensue, that the slight pecuniary advantage is not to be named in comparison with the demoralizing influence which is thus exerted.—The revels of sailors are too often looked upon as matters of course—as innocent hilarity; their prodigality as generous profusion—their excesses as venial. No doubt there are some palliations for their conduct. But it is not the less true that these things should be looked upon with pain and regret by considerate minds and as calculated to excite anything rather than feelings of mirth. Whether we regard their temporal or eternal welfare, some efforts are called for to amend their condition and raise their character. The plan I have suggested seems to me to furnish one of the means towards this purpose, and the present time when the feelings of many persons have been outraged by the open indecencies they have witnessed, is a proper occasion for offering it for the consideration of the friends of good order.

F. J. R. C.

OBITUARY.

Died. In Salem, on Wednesday, the 9th inst. John Ropes, Esq. aged 65. Mr. R. was one of our most estimable citizens. He was a descendant, and one of the last representatives, of a family, which, from a very early period, has been established in this town, and was in every respect worthy of his excellent ancestry. Although the active period of his life was devoted to the rough pursuits of navigation and commerce, he ever retained and exhibited the gentleness and purity of a christian, combined with the ingenuousness and innocence of a child. For many years previous to his death he lived in retirement. His gentle spirit sought, and found refuge from the asperities of the world in the quiet retreats of the domestic circle. In the company of an amiable and beloved family, in the cultivation of all the pure and kind affections, and in the indulgence of those contemplations which prepare the good man, and the good christian for a better world than this, he passed the last years of his earthly existence. Heavy and repeated afflictions were appointed to him, but he bowed in silence and submission as he bore them, and moved on towards the termination of his course, without ever uttering a complaint, or harboring a doubt respecting the goodness of that Providence which ordereth all our ways. During his gradual, though somewhat rapid decline, he exhibited a beautiful and delightful manifestation of the sublime influence of a trust in God, and a conscience void of offence, in giving fortitude, peace, and even cheerfulness, while in the very passage that leads to the grave. Those whose privilege it was to enjoy the acquaintance, and have a share in the affection of this good man, will always cherish the recollection of his pure and unsullied honor, and of his kind, gentle, and generous manners and spirit; and the memory of his amiable, and truly christian virtues will be among the richest of the many consolations, which suggest themselves to his bereaved and sorrowing family.

Essex Register.

LITERARY.

The American Common-place Book of Prose. pp. 468. 12 *mo. S. G. Goodrich, Boston.*—This is a very neat and carefully printed volume of extracts from the works of many of the best American prose writers. It a sort of panoramic view of our prose literature, of a crowded assemblage of authors, where a corner only of the works of each can be seen, though we may form an idea of the whole from the portions which are displayed. The list of names is too long to be recited, but those of Hamilton, Madison, Jefferson and Franklin, of Buckminster, Kirkland and Frisbie, of Irving Greenwood and Channing, of Richard Dana, Wayland, and our young friend Willis, as they meet the eye at the first glance, will also secure our sympathies in favor of the work. The frontispiece is a beautiful engraving of "the twins," by Kelly, from a painting by Leguay.

Com. Gaz.

The Spy Unmasked. A new work, says the N. Y. Enquirer, said to be uncommonly interesting in its character, has been announced by the Messrs. Harpers, as about issuing from their press. It is entitled "*The Spy Unmasked, or Memoirs of Enoch Crosby, alias Harvy Birch, the real Spy of Mr. Cooper's Tale of the Neutral Ground.*" The author is Capt. Barnum, of the U. S Corps of Topographical Engineers, and the facts and anecdotes, related in this work were all repeated to him by Mr. Crosby himself, and taken down in *short-hand* from the veteran's own lips. Many of the incidents are said to bear a strong resemblance to those recorded in the novel of the Spy. The work is neatly printed and highly embellished with several elegant engravings.

Statesman.

A pamphlet has reached this country containing the report of a tour made to Ireland, by those distinguished philanthopists *Elizabeth Fry* and *John Gurney*, whose object was to make a personal inspection of the Irish prisons and charitable institutions, as well as inquiring into the condition of the lower order of the people. It is said that a material reform has taken place in prison discipline. Those which were formerly signalized as the abodes of wretchedness and filth, are now very generally kept in a state of cleanliness and order; the prisoners are much better classified, the diet is good, the sick well attended, and fetters are rarely used. It is stated however, that, no provision exits for a *regular jail dress*, which is almost universal in England, and found to promote comfort and order, and serve as a security against escape.

Gaz.

SUMMARY.

Mr. J. H. Buckingham, the junior Editor of the Boston Courier, has retired from his connection with that paper, with a view to pursuits more congenial to his health and feelings. The Courier will be conducted, as heretofore, by the senior Mr. Buckingham.

Nahant. The popularity of this excellent retreat increases daily, and it appears to be preferred by invalids and fasionables, to an uncomfortable jaunt to the Springs. The society at the hotel and the village is of the first class. The books kept at the Hotel indicate the daily arrival of strangers from various parts of the Union.

The Harvest. A New-York paper of July says;—

Apprehensions of general destruction of the hay harvest have been removed; but much injury has been sustained by the different crops in several parts of the state. Besides the instances we have mentioned heretofore, the hopes of an abundant wheat harvest in Onondaga county have been materially altered. Much of the present crop it is feared will be destroyed by the rust. The season has been too wet also for the other crops in the west, particularly in the counties of Seneca and Wayne.

Encouraging Fact. From an examination of the table of Commerce of the United States, for 1826 and 1827, it appears that the increase of exports in the last over the preceding year, is nearly *five millions* of dollars; while there has been a decrease of *five millions and a half* in our imports.

Jour. of Com.

Distressing Accident. On Saturday, the 19th inst. one of the powder mills at Gorham took fire and exploded, in which catastrophe six of the workmen who were accidentally in the pounding mill at the time, were so injured that they survived but a short time. They were all young men without families.

The accident was occasioned in exchanging the composition from one mortar to another. A young man unacquainted with the work, to loosen some of it from the mortar, dropped the copper pestle. He was told to desist by one of the workmen, but repeating it three times, when the powder took and exploded about 16 casks. *P. Gaz.*

Police, July 19.—Charles J. King, from Baltimore, and who was yesterday tried for a forgery and discharged, as being insane from intoxication, was this morning again brought up from the Mechanics' Bank, where he presented a counterfeit check for $500. How long will drunken insanity, which has of late become so frequent, be permitted to excuse crime? *N. Y. Paper.*

Intemperance.—It is often said that Farmers can never have the work of their fields done without giving ardent spirits to their laborers; that this custom is so firmly established, that without a compliance with it, the harvest cannot be gathered. This assertion has often been refuted, but it is still repeated by temperate men of good sense. Let such look at the following facts:—A gentleman, a resident at Seneca Falls, and extensively known, has refused for *many years*, to give his laborers spirits. Instead of this he adds six cents a day to their wages, and he has found no peculiar difficulty in obtaining workmen. A highly respectable gentleman, an extensive farmer, residing in view of this village, has made the same experiment, for the first time, this summer, with his laborers with the same success. A third gentleman farmer, residing on the border of this village, adds 25 cents a week, or $1 a month, to the wages of his workmen, but gives no ardent spirits, which they willingly accept. The result of this arrangement is, that almost every laborer will drink much less than when it is given gratuitously, and many will entirely abstain.

Extract of a letter from a gentleman at Havana, to his correspondent in New-York, dated July 3d, 1828.

"The conversation of the whole city is directed to one topic; it engroses all our present thoughts, and chills us with horror. Perhaps in atrocity the act is without a parallel. The French packet, trading from Vera Cruz to Bordeaux, was attacked by pirates off the Colorado, about the beginning of May, and every soul on board, amounting to eighty-three in all, put to death! They consisted entirely of Spaniards, who had with them their whole wealth, which is estimated in specie, plate, cochineal, &c. which is at a million of dollars. After completing the robbery, they scuttled and sunk the packet.

Humanity shudders at this barbarity; but she cannot furnish a better excuse for those, who from the business of their early lives or the force of continued bad example, strike such a blow at society, than the misjudging and bribed government who tolerate in quietness such acts—tolerate them so far, that the captain of the pirate stood, with the utmost effrontery, near me, a few days since, at the most public resort in the city.

"The circumstances have been learnt from a fisherman, seized by the pirates to serve as a pilot. He was landed upon an uninhabited key, and from thence taken by one of H. B. M. schs He mentions that there were several females and children on board, who, like the crew and males, were inhumanly butchered."

Since the foregoing was in type, a report is current that there is reason to hope that the statement is unfounded.

Egyptian Army in the Morea. The whole force of Ibrahim Pacha, now in the Morea, is represented to consist of about 31,000. "His Naval force consists of six vessels only. His troops had been placed on half rations, and his supply of provisions may last to the end of June. He had suppressed a mutiny of the garison of Coron."

Bishop of Calcutta. The successor of the late lamented Bishop Heber, is Dr. James. It appears by late intelligence that he has arrived in India, and entered on the duties of his station.

By the ship President, from Charleston. we have papers to the 14th inst. which furnish advices from Havana to the 4th. A letter to the editor of the Charleston Courier dated the 6th says, "Yesterday came into this port, H. B. M. sloop of war Grasshopper, A. Crawford, Esq. Commander, bringing a Spanish Guineaman, with 405 slaves, which she took on the 27th ult. after 26 hours chase, on the coast of Mexico; having fallen in with her about 7 leagues from this port, where she was about to land her negroes. The shooner was formerly Blue-eyed Mary, of Baltimore."—[The above account is confirmed by a letter received in Philadelphia.]

We select the following items from papers by the late arrivals

Turks and Greeks. The Smyrna Courier of April 26 gives the following view of the forces under the command of Ibrahim Pacha in the Morea, at the beginning of that month:—

Seven regiments of regular troops between Modon and Navarin, together effective	18,170
Sappers and Artillery	850
Irregulars, consisting of Turks, Candiots, Moriots and Albanians, as garrison in the fortresses,	6,800
Cavalry, partly near Modon, and partly about the other fortresses,	4,000
Irregulars at Patras, infantry and cavalry, under the command of Ahmet Pacha,	1,500
Total.	31,320

The garrison of Navarin is 1,500, Modon 600, and Coron 2,800.

Ibrahim's household consists of 500 persons; at the head of it are the Kiaja Boy, who at present acts as Governor of Modon, and Ahmet Effendi as Intendant General. Ibrahim has at present the following ships: 2 Egyptian brigs, 2 transports and a schr. at Modon, and one Egyptian brig at Navarin, Provisions are distributed with punctuality, but the ration is reduced to the half. Estimating the stock of provisions in this manner it may last to the end of June.

The London Courier of June 14th says:—

Every day's arrival from the Continent proves more and more the necessity of receiving with caution the intelligence inserted in the German papers. We had occasion, a few days ago, to give the most positive contradiction to the assurances they held out of pacific overturns having been made be the Sultan, and of his willingness to accede to the conditions of the Treaty of the 6th of July. No such assurances have been given—nay, so far from it, that, by the Paris Papers of Wednesday and Thursday, we find that as soon as the Sultan received the Russia Delaration of War, and the account of the passage of the Pruth, he ordered it to be made known in all the squares and the mosques—commanding at the same time a general levy and arming for the defence of the Empire. He communicated to the Foreign Ministers this resolution, invited them to make known to their respective Courts that he was determined to defend his rights by the sword, and preferred falling with arms in his hands to the shame of being dictated to by other Powers.

The Divan holds daily meetings, for the purpose of pressing the preparations for defence.—If they waited for the actual commencement of war, before they began making them, they are not likely to be very effectual.

Meanwhile there does not appear to be any thing like tardiness or hesitation of the operations of the mighty army that is now pouring into the Ottoman territories. Brailow (or Ibrail) has been bombarded, and an attempt is to be made to take it by assault. The German and French papers are mistaken in saying that this fortress was never taken. Fourteen thousand troops have been embarked on board the Rusian fleet, at Secastopol, and are expected to land near Vana. The Danube was to be passed by the main Russian army on the 26th ult.

There were some observations in a foreign paper, the *Courier de Smyrna*, upon Greece, which we inserted recently, and which are supposed to have been written by a Foreign Minister. In a later number of the same paper, we have another article upon Greece, and it states that since the Russian Declaration of War was known, it had raised the hopes and pretensions of the Greeks to the greatest pitch. They would no longer hear of such a modified independence as that contemplated in the Treaty of the 6th of July.—It must be complete and perfect. This tone is supposed to have been strongly encouraged by a Foreign Power.

Courier.

Thames Tunnel. We are glad to find, that the Company for prosecuting this great and arduous enterprize, have passed resolutions for its prompt completion. The water has again been entirely excluded from the shaft, and nearly 300 feet of the south Tunnel is dry. The public are again admitted to inspect the great work.—The sum expended on it is 130,000*l.* and it is calculated that only 170,000*l.* more will be necessary to complete it.

Erratum. In the communication on Stephen, in the last Register, first line of the second paragraph, for Unitarian tract" read *Trinitarian tract. &c*

MARRIAGES.

In this city, by Rev. Mr. Pierpont, William Bliss Esq. of Springfield, Counsellor at Law, to Miss Elizabeth A. Benjamin, daughter of Ashur B. Esq. of this city. By Rev. Mr. Dean, Mr. Henry Monroe to Miss Frey, to Miss Newmarch. By the Rev. John G. Palfrey, Dr. Samuel Goodman of Cincinnati, Ohio, merchant, to Miss Margaret Rand Adams, daughter of Doct. Samuel Newmarch. By the Rev. John G. Palfrey, Mr. John F. Trull, of the firm of Ezra Trull & Son of this city. On Tuesday evening by Rev. Mr. Dean, Mr. Henry Monroe to Miss Emeline, daughter of Simon Newmarch. By the Rev. John G. Palfrey, Mr. John F. Trull, of the firm of Ezra Trull & Son of this city. On Tuesday evening by Rev. Mr. Dean, Mr. Henry Monroe to Miss Emeline, daughter of Simon Newmarch. By the Rev. John G. Palfrey, Dr. Samuel Goodman of Cincinnati, Ohio, merchant, to Miss Margaret Rand Adams, daughter of Doct. Samuel Goodman of Cincinnati, Ohio, merchant, to Miss Margaret Rand Adams, daughter of firm of Ezra Trull & Son of this city. On Tuesday evening by Rev. Mr. Dean, Mr. Henry Monroe to Miss Emeline, daughter of Simon Newmarch. By the Rev. John G. Palfrey, Mr. John F. Trull, of the firm of Ezra Trull & Son of this city. On Tuesday evening by Rev. Mr. Dean, Mr. Henry Monroe to Miss Emeline, daughter of Simon Newmarch. By the Rev. John G. Palfrey, Dr. Samuel Goodman of Cincinnati, Ohio, merchant, to Miss Margaret Rand Adams, daughter of firm of Ezra Trull & Son of this city. On Tuesday evenson, daughter of Simon Newmarch. By the Rev. John G. Palfrey, Mr. John F. Trull, of the

In Petersham, Capt. John Miss Elizabeth Wilkin- Betsey Shaw, of Petersham.

In Providence, on Tuesday morn. Dana, to Miss Danforth, of Taunton, senior Editor of the wealth's Advocate. to Miss Rebecca Brigham George worth.

In Chester, N. H. Hon Samuel Bell to Miss Lucy Smith, late of Amherst.

On the 8th inst. at Bromont, in Charles County, Md. the Hon. Joseph Kent, Governor of the State of Maryland, to Miss Alice Lee Contee, only daughter of the late Rev. B. Contee.

DEATHS.

In Hingham, Miss Bethia Barker, daughter of Capt. Joshua B. aged 75.

In Hanover, N. H. Hon. James Poole, Senator for the eleventh district.

In Stoughton, Mass. Mrs. Huldah Capen, aged 37 wife of Mr. Adam Capen.

In Plymouth on Saturday the 19th inst. Zabdiel Sampson, Esq. Collector of the Customs for that port, and formerly Representative in Congress, from Plymouth District.

In Taunton, Mr. William Presbrey, jr. aged 56. He returned from a lot, near his house, where he went a short time before to work in good health, complaining of feeling unwell. He expired upon his bed in about ten minutes after, and before a physician, who had been sent for, reached his house.

In Petersham, Miss Mary Ann Brigham, 26.

In Grafton, Mrs. Lucretia W. Leland, aged 29, wife of Mr. Joseph Leland, of the firm of J. Leland & Brothers, Charleston, S. C.

In Shewsbury, at the house of Balch Dean, Esq. William Kerr, of Boston, aged 33.

In Templeton, Mrs. Louisa, wife of Mr. Jonathan Cutting, jr. aged 54.

In Sutton, Elder Samuel Waters, aged 77.

In Leicester, Miss Catharine H. Warren, 24.

In Hardwick, Mrs. Ann, wife of Samuel Hinckley, Esq. 48.

In Portsmouth, Charles H. son of the late Captain Richard Saunders, aged 7 years.

In Kennebunk-port, Miss Eliza, daughter of Mr. Jno. Perkins, aged 27.

DISTRICT OF MASSACHUSETTS.....*to wit.*

District Clerk's Office.

BE IT REMEMBERED, That on the fifteenth day of July. A. D. 1828, in the Fifty Third Year of the independence of the United States of America, PUTNAM & HUNT, of the said district, have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

"*Biographical Sketches, of Great and Good Men, Designed for the Amusement and instruction, of Young Persons.*"

In Conformity to the Act of the Congress of the United States, entitled "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned:" and also to an Act entitled "An Act supplementary to An Act, entitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books to the Authors and Proprietors of such Copies during the times therein mentioned: and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

CHRISTIAN TEACHER'S MANUAL.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual;* designed for families and Sunday Schools. Vol. I. No. 4.

CONTENTS.

Names and Titles of Christ; Lessons on the Mind; Perception; On the Mosaic Institutions; On Light; Dialogue on the Sabbath; "The Spirit giveth Life." 3t. July 26.

GERMAN POPULAR TALES,

PART the Second, collected from oral tradition, by Baron Grimm, ornamented with Copper-plate Sketches by the famous Cruikshank—Just published and for sale by MUNROE & FRANCIS. July 26.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS.—*Ninth Edition.*

THOMAS WELLS at No. 92 Hanover Street, Boston, has just published A Selection of Hymns and Psalms for Social and Private Worship. Ninth Edition. (Royal 18mo. size.)

In offering this edition, together with a supply of the recent stereotype edition, the Publisher is enabled to gratify the wishes of those who call for handsome copies on Paper and type of a size larger than the stereotype edition; as well as those to whom the neatness of the stereotype copy is acceptable. July 26.

UNITARIAN BOOKS.

THE Tracts of the A. U. A. First Series—*Vol.* 1. *Bound*, containing from No. 1 to No. 11 with an Index, may be had at the Depository, 72 Washington-street. 3t. July 26.

NEW BOOKS FOR YOUTH.

MUNROE & FRANCIS, corner of Washington and Water-street, have just published, "*The Eskdale Herd-Boy,*" a Scottish Tale, for the instruction and amusement of youth; By *Mrs. Blackford,* the author of the Scottish Orphans.

The author has endeavored, in relating the adventures of *John Telfer,* the Eskdale Herd-Boy, to impress on the minds of her young readers, the permanent advantages of early integrity and gratitude. In the short and unfortunate life of *William Martin,* she has attempted to show the duty that is incumbent on all young people to subdue that disobedient and self-willed temper, which may otherwise undermine, not only their own comfort and happiness, but those of their parents and friends, of all whom they love, and of all to whom they are dear. The character of *Helen* is meant to illustrate the inestimable value that a dutiful daughter may be of, both to father and mother.

NEW WORKS.

AN Address delivered on the Fourth of July, 1828, at Watertown, in Commemoration of the Anniversary of National Independence; by Convers Francis.

A Sermon delivered in the Meeting House of the First Parish of Beverly, June 18, 1829, on the occasion of the lamented death of the Rev, Abiel Abbott, D. D. late Pastor of the First Church and Society in Beverly; by James Flint, D. D. Minister of the Second Church and Society in Salem.

A Sermon delivered at the Ordination of the Rev. William Parsons Lunt, as Pastor of the Second Congregational Unitarian Society in the City of New-York, June 19, 1828; by F. W. P. Greenwood, Junior Minister of King's Chapel, Boston. Just published, and for sale by BOWLES & DEARBORN, 72 Washington-street. 3t. July 19.

DR. FLINT'S DISCOURSE.

THE Sermon of Rev. Dr. Flint, occasioned by the death of the late Rev. Dr. Abbot, of Beverly, is just published and may be obtained at this office. July 19.

POETRY.

The following beautiful lines from the Ladies' Magazine, appear, by the signature, to have come from the pen of the gifted lady who conducts that work.

"IT SHALL BE WELL."

Say ye to the Righteous, that it shall be well with him.—Isa.

"It shall be well," power confers
When vanquish'd followers,
Gold, not bid fame's clarion swell,
Ring the sound—"it shall be well."

"It shall be well"—the Youth hath found
Joys, like young roses, clustering round;
He dreams, might there no blighting fall,
O, he could win and wear them all;
What promise can his fears dispel?
That holy one—"it shall be well."

He gains it—yet life's wintry day
Hath swept those clustered joys away,
Scattered like rose leaves on the wind—
But lives the promise in his mind?
O, ne'er again his sorrows tell,
Cling to the hope—"it shall be well."

"It shall be well"—there needs no more,
The cup of bliss is brimming o'er;
Joys—they are all by Goodness lent,
Griefs—they are all by Mercy sent—
That promise ours where'ere we dwell,
Prison or palace "shall be well."

"It shall be well"—when spring is bright,
And well mid winter's chilling night;
The mind's dark storms were hushed in peace,
As rainbows bid earth's tempests cease,
When on the tear-dim'd spirit fell
Heaven's beam where glowed—"it shall be well."

CORNELIA.

MISCELLANY.

EDUCATION

Mr. FRANCIS thus concludes his valuable discourse on the 'Errors in Education.'

In the last place,—we are too apt to educate the intellect at the expense of the heart. No one of our errors on the subject before us is so much to be deplored, as this; because no one touches so important interests as this. We store the mind of the young pupil with knowledge;—we discipline and train his powers by putting them to the trial of their full strength, that he may be prepared to measure his efforts successfully with the efforts of others, and to bear his part triumphantly in the keen encounter of talents which the world presents.—We nourish in him a quick and discriminating sense of the beautiful in fine writing, and purify his taste by bathing his mind, if we may so say, in the time-hallowed fountains of eloquence and poetry. But if, in the mean time, we bestow upon him no moral culture,—if we do not bring out and expand his good affections, or cultivate with care the young germs that may grow into christian virtues, we shall not present to society a member prepared to act his part well and faithfully in any scene to which Providence may call him. It can never be the object of a just and well judged education to strengthen and enlighten the intellect merely, while the heart is left cold, dark, and selfish. We want moral agents; and these can be produced only by moral cultivation and moral discipline. On this point, then, let us bring our best strength to bear. We have before us a child of immortality; be it our care, to train him, not to that sickly or vapid sensibility which passes so often under the name of good feeling, but to strong and manly virtue, to the full exercise of all his moral nature, to that sentiment of responsibleness which shall bind affection to duty as with clasps of steel, and shall make the voice of conscience to be revered as the voice of God. We must not take one part of the human constitution, and aggrandize it, to the neglect of another part; if we do, we shall cripple the power and weaken the agency of both. It is common to say, that the way of wisdom lies through the understanding to the heart;—but I believe there is not a little wisdom, which never reaches the understanding, except it first pass through the heart. We are not formed only, or chiefly, for intellectual beings. Exalted as this object is, there is an object, for which we are created, even more exalted. We must be schooled in goodness, before we can be thoroughly wise,—before we can acquire what has been admirably called—"a mind beautifully inlaid with the thoughts of Angels, and wrought about with the signs and marks of Heaven." The cultivation of mere talent, without regard to moral qualities, has produced a large portion of that class of men, who have cursed the world with their greatness, shining with a light as baleful, as it is brilliant, and finding in great powers only a wider range of bad influences. To this error in education, perhaps, as much as to any other cause, may be ascribed the formation of those individuals, who have now and then burst upon the world, shivered into fragments the whole fabric of society, cast abroad firebrands, arrows and death, and whom we remember as we do a prostrating storm. And in humbler scenes, the same error produces similar effects on a narrower scale,—forming that cold, hard, and selfish character, which regards life merely as a struggle of the passions of one against the passions of another,—a game, in which the unsuspecting must of course be the prey of the skilful. In the eagerness to form distinguished mental excellence, the mistake from which these consequences flow, has been not unfrequently committed; and it is the more easily committed, because in early life talent is, in its nature, showy and fascinating, while the artless virtues, the good affections, and the simple feelings of childhood, though in reality far more precious, have in them little or nothing to flatter that false pride with delight when his offspring pare[illegible]ired. Education has not performed [illegible]inest and noblest work, till it has wrought pure principles into the soul, till it has quickened and fortified conscience, and taught its subject to ally himself to man in the fellowship of benevolence and duty. It is in vain for us to brighten and improve the intellectual part of the "Divine image" in the bosoms of our children, while we suffer the moral part to be stained with vice or laid in ruins by passion. God made man "in the image of his own eternity" for some better purpose than this; and he, who has followed "star-eyed science" in her flight from earth to heaven; and has drawn together all the treasures of learning, has failed of this purpose, if he has not learned to be good. When the spirit shall return to Him who gave it, the worth of the education of the heart will be fully known; for it will render back our nature to the Great Donor improved in every line and feature by the refining influence of christian virtue, glowing with the richness and warmth of moral beauty, prepared to be moulded into evermore perfect forms of loveliness, and to be wrought into yet brighter and brighter resemblances to the Eternal Model of purity and holiness.

GEOMETRY.

One of the articles in the last number of the North American, is a review of "Farrar's Mathematics" and particularly of *Legendre's Geometry*. We give the following extract, which closes with a quotation from GILBERT WAKEFIELD.

The science itself, of which this work contains the Elements, has always been regarded with enthusiastic admiration. The surpassing beauty of its texture, no language can describe; and the mind loses itself in contemplating the grandeur of its results. It takes its name from the *measurment of land*, but its noblest application is to the spaces of the Heavens. When geometry was yet in its infancy, it acquired so strong an influence over Plato's imagination, that he placed an inscription over the door of his school, saying, *Let no one who is unacquainted with geometry enter here*; and when his disciples asked him what was the probable employment of the Deity, he replied, *God himself geometrizes*. Pythagoras was so delighted with his demonstration of the theorem respecting the *Square of the Hypothenuse*, that he is said to have sacrificed *one hundred oxen* to express his gratitude to the Muses. Archimedes took so much pride in his discoveries respecting the properties of the sphere and cylinder, that he ordered his tomb to be inscribed, after his death, with a *sphere* and a *cylinder*. Even in modern times we find the great and excellent Dr. Barrow entertaining so profound an admiration for this science, that he placed the following inscription at the beginning of his Apollonius; *Tu autem, Domine, quantus es geometra*. Apollonius himself was known by the title of the *great geometer*; and this brief but expressive sentiment of religious enthusiasm for geometry, was written by the *preceptor* of Newton. But the most eloquent encomium, which we remember to have seen, is that of Gilbert Wakefield.

'For my own part,' he observes, alluding to his early studies, 'though I set inestimable value on the general conceptions which I had then acquired [of mathematics], I felt within me no proper relish for these sublimities of knowledge, nor one spark of real inventive genius. But happy that man who lays the foundation of his future studies deep in the recesses of geometry, 'that purifier of the soul,' as Plato called it; and in the principles of mathematical philosophy; compared with whose noble theories, I make no scruple to declare it, our classical lucubrations are as the glimmering of a taper to the meridian splendors of an equatorial sun.

'What subject of human contemplation shall compare in grandeur with that, which demonstrates the trajectories, the periods, the distances, the dimensions, the velocities, and gravitation of the planetary system; states the tides; adjusts the nutation of the earth; and contemplates the invisible comet wandering in its parabolic (?) orb for successive centuries, in but a corner of boundless space; which considers that the diameter of the earth's orbit, of one hundred and ninety millions of miles in length, is but an evanescent point at the nearest fixed star to our system,—that the first beam of the sun's light, whose rapidity is inconceivable, may be still traversing the bosom of boundless space? Language sinks beneath contemplations so exalted, and so well calculated to inspire the most awful sentiments of the Great Artificer; of that Wisdom which could contrive this stupendous fabric; that Providence which can support it, and that Power whose hand could launch into their orbits, bodies of a magnitude so prodigious!'*

**Wakefield's Life*, vol. I. pp. 102, 103.

DESCRIPTION OF BENARES.

We have given occasional extracts from Bishop Heber's Journal in India. Those who have read the description of Calcutta, in the Register of of july 5th, will be pleased to see a description of Benares, the "Hindoo Athens," by the same pen.

'Benares is a very remarkable city, more entirely and characteristically Eastern than any which I have yet seen, and at the same time altogether different from any thing in Bengal. No Europeans live in the town nor are the streets wide enough for a wheel-carriage. Mr. Frazer's gig was stopped short almost in its entrance, and the rest of the way was passed in *tonjons*, through alleys so crowded, so narrow, and so winding, that even a *tonjon* sometimes passed with difficulty. The houses are mostly lofty; none, I think, less than two stories, most of three, and several of five or six, a sight which I now for the first time saw in India. The streets, like those of Chester, are considerably lower than the ground-floors of the houses, which have mostly arched rows in front, with little shops behind them. Above these, the houses are richly embellished with verandahs, galleries, projecting oriel windows, and very broad and overhanging eaves, supported by carved brackets. The number of temples is very great, mostly small, and stuck like shrines in the angles of the streets, and under the shadow of the lofty houses. Their forms, however, are not ungraceful, and many of them are entirely covered over with beautiful and elaborate carving of flowers, animals, and palm-branches, equalling in minuteness and richness the best specimens that I have seen of Gothic or Grecian architecture. The material of the buildings is a very good stone from Chunar; but the Hindoos here seem fond of painting them a deep red colour, and, indeed, of covering the more conspicuous parts of their houses with paintings in gaudy colours, of flower-pots, men women, bulls, elephants, gods and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties. The sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up, (any blows, indeed, given them must be of the gentlest kind, or woe be to the profane wretch who braves the prejudices of this fanatic population,) in order to make way for the *tonjon*. Monkeys sacred to Hunimaun, the divine ape who conquered Ceylon for Rama, are, in some parts of the town, equally numerous, clinging to all the roofs and little projections of the temples, putting their impertinent heads and hands into every fruiterer's or confectioner's shop, and snatching the food from the children at their meals. Faqueer's houses, as they are called, occur at every turn, adorned with idols, and sending out an unceasing tinkling and strumming of vinas, biyals, and other discordant instruments; while religious mendicants of every Hindoo sect, offering every conceivable deformity which chalk, cow-dung, disease, matted locks, distorted limbs, and disgusting and hideous attitudes of penance can shew, literally line the principal streets on both sides. The number of blind persons is very great; (I was going to say of lepers also, but I am not sure whether the appearance on the skin may not have been filth and chalk; and here I saw repeated instances of that penance of which I had heard much in Europe, of men with their legs or arms voluntarily distorted by keeping them in one position, and their hands clenched, till the nails grew out at their backs. Their pitiful exclamations as we passed, "*Agah Sahib*," "*Topee Sahib*," (the usual names in Hindostan for an European) "*khana ke waste kooch cheez do*," (give me something to eat,) soon drew from me what few pice I had; but it was a drop of water in the ocean, and the importunities of the rest, as we advanced into the city, were almost drowned in the hubbub which surrounded us. Such are the sights and sounds which greet a stranger on entering this "the most Holy City" of Hindostan, "the Lotus of the world, not founded on common earth, but on the point of Siva's trident;" a place so blessed, that whoever dies here, of whatever sect, even though he should be an eater of beef, *so he will but be charitable* to the poor *Brahmins*, is sure of salvation. It is, in fact, this very holiness which makes it the common resort of beggars; since, besides the number of pilgrims, which is enormous from every part of India, as well as from Tibet and the Birman empire, a great multitude of rich individuals in the decline of life, and almost all the great men who are, from time to time, disgraced, or banished from home by the revolutions which are continually occurring in the Hindoo states, come hither to wash away their sins, or to fill up their vacant hours with the gaudy ceremonies of their religion, and really give away great sums in profuse and indiscriminate charity.'

Bishop Heber.

AFRICA.

The information that Captain Clapperton's faithful attendant brings home, must encourage, I should suppose, the belief that the exit of the Niger is into the Bight of Biafra, or Gulf of Guinea. I told Clapperton some years ago, that the exit of the Niger must be, so far as I was able to judge, into the Bights of Benin and Biafra, and that I was led to suppose so from the immense number of rivers that discharge themselves into the Gulf of Guinea from Acra to Cameroons, there being no less than fourteen, and some of these, particularly the Rio Volta, Benin River, Cape Formosa River, Bonny River, New and Old Calabar Rivers, the River Camaroons, navigable for 50 miles up, for ships of 400 and 500 tons. The distance betwixt Rio Volta and Cameroons is upwards of 200 miles, and from Cape Formosa to Cameroons a distance of 150 miles. The country is a perfect alluvial soil, and from this I judged that there must be the exit of some large interior river. I was borne out in this idea by the kings on the coast, who universally said to me there was a large river in the interior, and that they had seen many individuals who were natives, and lived on that river describing it at least two miles broad; but as they had travelled over land they could not say what direction this sea (as they called it) went in.—*Letter signed H. M. in the Edinburgh Chronicle.*

MEXICO.

Before the Revolution, the streets of the capital (Mexico) were infested with a race of naked lazzaroni, whose numbers were supposed to amount to nearly 20,000 and who were at once the disgrace and the bane of all public places. This class has now almost totally disappeared; clothing has become so common that none appear without it. In the mining districts a similar change has occurred; and, as the resources of the country develope themselves, there is little doubt that it will gradually spread into the most remote provinces.—*Ward's Mexico in 1827.*

TREMONT HOUSE, BOSTON.

A model of this House was exhibited in the Saloon of the theatre on the 4th inst. The structure will occupy a front on Common Street* of one hundred and sixty feet. Its height above the level of the area, which is to be excavated in front and on Beacon Street, will be sixty-two feet.

Two wings extend from the principal building in front, the most northerly of which will front on Beacon Street, and is eighty-four feet long by thirty-fourwide. The Southerly wing one hundred and ten feet long by forty wide, will terminate in a second front, on the Court recently opened from Beacon Street from which there will be a private entrance to apartments intended for the accommodation of families, and individuals who occupy suits of rooms.

The House will be three stories high in front, and four on the wings, exclusive of the basement story. The front and two circular ends facing Beacon-street, and the open ground south of the building, are to be of Quincy granite, and to be surmounted by an entablature, copied in part from the Choragic Monument, supported by Antes at each extremity.

The Portico, which is to be of the same material, will be thirty-seven feet six inches long by seven feet in width, and twenty-five feet six inches high Four fluted columns three feet four inches in diameter at the base, and six diameters high, will support the roof of the Portico, the proportions of which are precisely copied from those of the Doric Portico at Athens, with the exception that the Portico of Tremont House is to be di-triglyph, the intercolumniations being nearly equal.

The whole number of rooms will be one hundred and eighty. The south wing contains ten private parlors on the first and second floors, having one or more chambers attached to each. The dining room will be in the north wing, and will finish about seventy feet in length by thirty-one feet in width, the height being fourteen feet. Besides the private parlours in the south wing, there will be six large rooms in the front, which are intended for the accommodation of clubs and parties. Every pair of these rooms is to be connected by sliding doors, one being intended for a drawing-room, the other for a dining room. The length of each of these apartments will be thirty feet, the width twenty, and the height of those on the first floor fourteen. In addition to these, there will be a large reading room, and a general drawing-room, and two small parlours in the front part. The principal entrance will be nearly opposite the Tremont Theatre, and besides this and the entrance from the Court already spokon of, there will be a third private entrance on the south side about thirty-feet from Common-Street, to which access will be had by means of a walk, which will extend the whole length of the south wing. From the Lookout above the roof of this structure, an extensive and beautiful landscape, comprising a view of the harbour and the amphitheare of hills to the west, and of the towns of Charlestown and Chelsea to the north, will present itself.

* Public opinion seems to be strongly in favor of the restoration of the ancient name to the street on which this Hotel will be erected. When the names of the streets were recently altered for the purpose of more general designation, the rule adopted was to sink the names of short streets and retain that of the longest, without regard to names. Thus Common, Tremont and Nassau-streets took the name of Common-street. The rule generally considered, was a good one, but might well have admitted of an exception. Tremont—an abbreviation of an ancient name of the whole town, embraces associations, which in the opinion of many will justify the Mayor and Alderman, in making a change, which appears to be the wish of their constituents, and to which they can perceive no objection.—*Cent.*

GRIESBACH'S NEW TESTAMENT.
No. 6.

THIS day published by BOWLES & DEARBORN, 72 Washington street, the Sixth number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text, containing St. John's Gospel, and the Acts of the Apostles. The whole of this work is now finished, and complete copies of it can be had in boards—price $2,50.
July 19. 3t.

EVENING HOURS.

MUNROE & FRANCIS have just published, EVENING HOURS, Nos. 10—11—12.

Twelve Numbers of this interesting work for Sunday Schools, or for families, can now be had for one dollar. It has been highly commended as a book admirably adapted for giving children a knowledge of the Historical Parts of the New Testament, in familiar and easy dialogue; and mothers will find it a great assistant in *reading* of the *Scriptures* to their Children.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

Stories from Scripture, on an improved plan, with elegant plates.—The Old Testament in one volume, and the New Testament in another. About thirty Stories in each volume.

These volumes have been got up in a better style than ordinary. The paper is good, the type large,—and the Engraving very fine. July 5.

ANNOTATIONS ON THE NEW-TESTAMENT.

THIS day published, and may be had at the Bookstore of N. S. SIMPKINS, & Co. 79, Court-street, (corner of Brattle street) ANNOTATIONS on the NEW-TESTAMENT—compiled from the most approved critical authorities for popular use.—by *J. P. Dabney*. Price 8 cents per number. *June* 28.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,
July 5. 6t 141, Washington-st.

PRESUMPTIVE ARGUMENTS IN FAVOR OF UNITARIANISM.

BOWLES & DEARBORN have just published, "*Presumptive Arguments in favor of Unitarianism*"—by M. L. HURLBUT. Price 12 1-2 cts.
July 12, 3t.

The following valuable SCHOOL BOOKS, published in New-Hampshire, are respectfully offered for the consideration of School Committees in this State, viz.—

ADAMS'S NEW ARITHMETIC.

From Mr. Carlton, Preceptor of Haverhill, Mass. Academy, formerly Tutor at Dartmouth College, to the author.

"Haverhill Academy, Jan. 12, 1828.

DEAR SIR,—The pupils under my care have made use of your New Arithmetic long enough to give it a fair trial; and although I was led, from a previous examination of it, to expect a rapid proficiency in acquiring a knowledge of both theoretical and practical Arithmetic, I am happy to state that the result has more than answered my expectations. It is decidedly an improvement in matter and form, and is far preferable to the generality of works of a similar kind. Instructors of academies and common schools have been so long used to the old *synthetic* method of instruction, that, unhappily, many are still strongly opposed to the introduction of the valuable works of Colburn; and I am glad you have so far humored popular prejudices, as to combine the inductive and synthetic modes of instruction. The ingenious division table is an improvement, and will be found to be a necessary preparation for the study of fractions.

Respectfully yours, OLIVER CARLTON.
DR. DANIEL ADAMS, Mount-Vernon, N. H.

THE SCHOLAR'S ARITHMETIC,
By D. Adams, M. D.

THE LITERARY AND SCIENTIFIC CLASS BOOK,
By Rev. Levi W. Leonard.

☞ This work has been highly recommended in the North American Review, the U. S. Literary Gazette, the Journal of Education; by Rev. Mr. Dickinson, of Walpole; Rev. Mr. Arnold, of Alstead; Rev. Mr. Hale, Preceptor of the Gardiner Lyceum, and by other eminent teachers.

From Professor Carter.

"EDUCATION.—We have examined with no ordinary degree of pleasure and satisfaction, a work handed to us by a friend, entitled "The Literary and Scientific Class Book, embracing the leading facts and principles of Science—by L. W. Leonard." It is a neat stereotyped duodecimo of about 300 pages, furnished with plates and diagrams explanatory of the contents. Within these narrow limits is comprised a body of useful information, which it is believed cannot be found equally compressed in any other volume. There is scarcely any subject connected with the great circle of the arts and sciences, which is not here made familiar, and presented to the young mind in the most attractive forms. Abstruse principles of philosophy are illustrated in the happiest manner, and the lessons of wisdom are embellished with the fascinations of taste and fancy. This work is designed to be read and studied by the higher classes in our common schools; and as such we warmly recommend it to the attention of the public, believing that a more valuable epitome of elementary knowledge cannot be found in our language. *N. Y. Statesman.*

LEAVITT'S EASY LESSONS,

For the use of the younger classes in Common Schools.

Rev. Mr. Woods, of Newport, N. H. says, "I am fully prepared to say it possesses excellencies decidedly superior to any work of the kind I have ever seen." Prof. Estabrooks of Amherst College says "It is, in my opinion the intermediate book which is needed." Rev. Dr. Willard, of Deerfield, and Professor Goodrich, of Yale College, have both highly recommended it.

HISTORY OF THE UNITED STATES
By a Citizen of Mass.

☞ For sale by the Publisher, JOHN PRENTISS, *Keene, N. H.* and by the Booksellers in Boston, Portsmouth, Exeter, Dover, Concord, Amherst, Hanover, and Haverhill Keene, July 5.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England, viz.

UMBRELLAS of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do. small size do. do.
Do. with plated sticks, and Ivory mounted.
Do. Cane Handles, a neat and light article for Summer.
Do. low priced Silk.
Do. large and small size, Gingham, superior quality.
Do. 24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do. Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS, Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do. Brown do. white fringes.
Do. do. do. brown do.
Do. do. cane colored handles.
Do. do. black sticks, with white fringes.
Do. do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

CHRISTIAN REGISTER.

ALL communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to DAVID REED, Boston.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year, will be charged with interest on the amount from the expiration of the first six months.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will continue to be sent gratis.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	Barnabas Palmer.
Keene, N. H.	John Prentiss.
Northampton,	S. Butler, & Co.
Marblehead,	John Gilley.
Portland, Maine,	Barnett Peters.
Portsmouth, N. H.	John W. Foster.
Plymouth, Mass	William Brown.
Sandwich, "	Rev. E. S. Goodwin.
Taunton, "	David C. Hodges P. M.
Townsend,	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J B. Pierce.
Walpole Mass.	Palmer Morey.